Religious Studies **39**, iii–viii Printed in the United Kingdom
© 2003 Cambridge University Press

Index to volume 39

Articles

Are omnipotence and necessary moral perfection compatible? Reply to Mawson, by Wes Morriston [445]
Assessing views of life: a subjective affair?, by Arjan Markus [125]

BAYNE, TIM Inclusion and Incarnation: a reply to Sturch [107]

CLACK, BRIAN R. Response to Phillips [203]
CLARKE, STEVE Luck and miracles [471]
CLARKE, STEVE Response to Mumford and another definition of miracles [459]
COWAN, STEVEN B. The grounding objection to middle knowledge revisited [93]
CRAIG, WILLIAM LANE Response to David Myers [421]
CRISP, OLIVER D. Jonathan Edwards on divine simplicity [23]
CUNNING, DAVID Descartes on the immutability of divine will [79]

Descartes on the immutability of divine will, by David Cunning [79]

Eternally incorrigible: the continuing-sin response to the proportionality problem of hell, by Kenneth Einar Himma [61]
Exclusivism, eternal damnation, and the problem of evil: a critique of Craig's Molinist soteriological theodicy, by David B. Myers [407]
Evil and the complexity of history: a response to Durston, by Nick Trakakis [451]

FALKENSTEIN, LORNE Hume's project in 'The natural history of religion' [1]
'First thing (The) to know about God': Kretzmann and Aquinas on the meaning and necessity of arguments for the existence of God, by Rudi A. te Velde [251]

Grounding objection (The) to middle knowledge revisited, by Steven B. Cowan [93]
GROVER, STEPHEN This world, 'Adams worlds', and the best of all possible worlds [145]

HASKER, WILLIAM Is free-will theism religiously inadequate? A reply to Ciocchi [431]
HIMMA, KENNETH EINAR Eternally incorrigible: the continuing-sin response to the proportionality problem of hell [61]
How a single personal revelation might not be a source of knowledge, by T. J. Mawson [347]
Hume's project in 'The natural history of religion', by Lorne Falkenstein [1]

In defence of Mumford's definition of a miracle, by Morgan Luck [465]
Inclusion and Incarnation: a reply to Sturch, by Tim Bayne [107]
Inclusion and Incarnation: a response to Bayne, by Richard Sturch [103]
Infimus gradus libertatis? Descartes on indifference and divine freedom, by Dan Kaufman [391]
Is free-will theism religiously inadequate? A reply to Ciocchi, by William Hasker [431]

Jonathan Edwards on divine simplicity, by Oliver D. Crisp [23]

KAUFMAN, DAN *Infimus gradus libertatis*? Descartes on indifference and divine freedom [391]

LEFTOW, BRIAN On a principle of sufficient reason [209]
Luck and miracles, by Steve Clarke [471]
LUCK, MORGAN In defence of Mumford's definition of a miracle [465]

MARKUS, ARJAN Assessing views of life: a subjective affair? [125]
MAWSON, T. J. How a single personal revelation might not be a source of knowledge [347]
MORELAND, J. P. A response to a Platonistic and to a set-theoretic objection to the Kalam cosmological argument [373]
MORRISTON, WES Are omnipotence and necessary moral perfection compatible? Reply to Mawson [441]
MYERS, DAVID B. Exclusivism, eternal damnation, and the problem of evil: a critique of Craig's Molinist soteriological theodicy [407]
MYERS, DAVID B. Rejoinder to William Lane Craig [427]

New free-will defence (A), by Alexander R. Pruss [211]
Norman Kretzmann on Aquinas's attribution of will and of freedom to create to God, by John F. Wippel [287]

Omniscience and radical particularity: a reply to Simoni, by George W. Shields [225]
On a principle of sufficient reason, by Brian Leftow [209]

PHILLIPS, D. Z. Wittgenstein, Wittgensteinianism, and magic: a philosophical tragedy? [185]
PRUSS, ALEXANDER R. A new free-will defence [211]

RATCLIFFE, MATTHEW Scientific naturalism and the neurology of religious experience [323]
Reformed epistemology and Christian apologetics, by Michael Sudduth [299]

Rejoinder to William Lane Craig, by David B. Myers [427]
Religion and the pursuit of truth, by Brian Zamulinski [43]
Response (A) to a Platonistic and to a set-theoretic objection to the Kalam cosmological argument, by J. P. Moreland [373]
Response to David Myers, by William Lane Craig [421]
Response to Mumford and another definition of miracles, by Steve Clarke [459]
Response to Phillips, by Brian R. Clack [203]

Scientific naturalism and the neurology of religious experience, by Matthew Ratcliffe [323]
Shields, George W. Omniscience and radical particularity: a reply to Simoni [225]
Sturch, Richard Inclusion and Incarnation: a response to Bayne [103]
Sudduth, Michael Reformed epistemology and Christian apologetics [299]

Te Velde, Rudi A. 'The first thing to know about God': Kretzmann and Aquinas on the meaning and necessity of arguments for the existence of God [251]
This world, 'Adams worlds', and the best of all possible worlds, by Stephen Grover [145]
Trakakis, Nick Evil and the complexity of history: a response to Durston [451]
Tuggy, Dale The unfinished business of Trinitarian theorizing [165]

Unfinished business (The) of Trinitarian theorizing, by Dale Tuggy [165]

Wippel, John F. Norman Kretzmann on Aquinas's attribution of will and of freedom to create to God [287]
Wittgenstein, Wittgensteinianism, and magic: a philosophical tragedy?, by D. Z. Phillips [185]

Zamulinski, Brian Religion and the pursuit of truth [43]

Book reviews and book notes

Aristotle's Ethics in the Italian Universities (ca. 1300–1650): The Universities and the Problem of Moral Education, by David A. Lines (Book note) [123]

Basinger, David *Religious Diversity: A Philosophical Assessment* (S. Mark Heim) [366]
Beilby, James K. & Paul R. Eddy (eds) *Divine Foreknowledge: Four Views* (Daniel Hill) [241]
Boulnois, O., J. Schmutz & J.-L. Solere (eds) *Le Contempleur et les Idées: Modèles de la Science Divine, du Néoplatonisme au XVIII Siècle* (Book note) [247]
Byzantine Philosophy and Its Ancient Sources, Katerina Ierodiakonou (ed.) (Josef Lössl) [491]

CLAYTON, PHILIP *The Problem of God in Modern Thought* (William Desmond) [359]
Contempleur (Le) et les Idées: Modèles de la Science Divine, du Néoplatonisme au XVIII Siècle, O. Boulnois, J. Schmutz & J.-L. Solere (eds) (Book note) [247]
CRAIG, WILLIAM LANE *Time and the Metaphysics of Relativity* (Robin Le Poidevin) [363]
Creatura Intellecta: Die Ideen und Possibilien bei Duns Scotus mit Ausblick auf Franz von Mayronis, Poncius und Mastrius, by Tobias Hoffmann (Richard Cross) [489]

Descartes Embodied: Reading Cartesian Philosophy Through Cartesian Science, by Daniel Garber (Book note) [248]
Dialogues in the Philosophy of Religion, by John Hick (Christopher Insole) [117]
Divine Foreknowledge: Four Views, James K. Beilby & Paul R. Eddy (eds) (Daniel Hill) [241]

EDDY, PAUL R. JAMES K. BEILBY (eds) *Divine Foreknowledge: Four Views* (Daniel Hill) [241]
EDWARDS, MARK JULIAN *Origen Against Plato* (Book note) [123]

Faith and Narrative, by Keith E. Yandell (Peter Goldie) [111]

GARBER, DANIEL *Descartes Embodied: Reading Cartesian Philosophy Through Cartesian Science* (Book note) [248]
GERSCH, STEPHEN & MAARTEN J. F. M. HOENEN (eds) *The Platonic Tradition in the Middle Ages: A Doxological Approach* (Book note) [501]

HANNAY, ALASTAIR *Kierkegaard: A Biography* (Murray Rae) [480]
Heidegger's Atheism: The Refusal of a Theological Voice, by Laurence Paul Hemming (Stephen Mulhall) [484]
HEMMING, LAURENCE PAUL *Heidegger's Atheism: The Refusal of a Theological Voice* (Stephen Mulhall) [484]
HICK, JOHN *Dialogues in the Philosophy of Religion* (Christopher Insole) [117]
HOENEN, MAARTEN J. F. M. & STEPHEN GERSCH (eds) *The Platonic Tradition in the Middle Ages: A Doxological Approach* (Book note) [501]
HOFFMANN, TOBIAS *Creatura Intellecta: Die Ideen und Possibilien bei Duns Scotus mit Ausblick auf Franz von Mayronis, Poncius und Mastrius* (Richard Cross) [489]
HUDSON, HUD *A Materialist Metaphysics of the Human Person* (J. P. Moreland) [235]

IERODIAKONOU, KATERINA (ed.) *Byzantine Philosophy and Its Ancient Sources* (Josef Lössl) [491]

Inheritance and Originality: Wittgenstein, Heidegger, Kierkegaard, by Stephen Mulhall (John Cottingham) [115]

KAYE, SHARON M. & ROBERT M. MARTIN *Ockham* (Book note) [502]
Kierkegaard: A Biography, by Alastair Hannay (Murray Rae) [480]

LINES, DAVID A. *Aristotle's Ethics in the Italian Universities (ca. 1300–1650): The Universities and the Problem of Moral Education* (Book note) [123]

Malebranche, by Andrew Pyle (Book note) [503]
MARTIN, ROBERT M. & SHARON M. KAYE *Ockham* (Book note) [502]
Materialist Metaphysics (A) of the Human Person, by Hud Hudson (J. P. Moreland) [235]
MAYERFELD, JAMIE *Suffering and Moral Responsibility* (T. J. Mawson) [496]
MINOIS, GEORGE *Les origines du mal: une histoire du péché originel* (Book note) [124]
MULHALL, STEPHEN *Inheritance and Originality: Wittgenstein, Heidegger, Kierkegaard* (John Cottingham) [115]

Ockham, by Sharon M. Kaye & Robert M. Martin (Book note) [502]
Ontology, Identity and Modality: Essays in Metaphysics, by Peter van Inwagen (Mark Textor) [475]
Origen Against Plato, by Mark Julian Edwards (Book note) [123]
Origines (Les) du mal: une histoire du péché originel, by George Minois (Book note) [124]

Platonic Tradition (The) in the Middle Ages: A Doxological Approach, Stephen Gersch & Maarten J. F. M. Hoenen (eds) (Book note) [501]
Problem (The) of God in Modern Thought, by Philip Clayton (William Desmond) [359]
PYLE, ANDREW *Malebranche* (Book note) [503]

Religious Diversity: A Philosophical Assessment, by David Basinger (S. Mark Heim) [366]

SCHMUTZ, J., O. BOULNOIS, & J.-L. SOLERE (eds) *Le Contempleur et les Idées: Modèles de la Science Divine, du Néoplatonisme au XVIII Siècle* (Book note) [247]
SOLERE, J.-L., O. BOULNOIS, & J. SCHMUTZ (eds) *Le Contempleur et les Idées: Modèles de la Science Divine, du Néoplatonisme au XVIII Siècle* (Book note) [247]
Suffering and Moral Responsibility, by Jamie Mayerfeld (T. J. Mawson) [496]
SWANTON, CHRISTINE *Virtue Ethics: A Pluralistic View* (Book note) [502]

Time and the Metaphysics of Relativity, by William Lane Craig (Robin Le Poidevin) [363]

Van Inwagen, Peter *Ontology, Identity and Modality: Essays in Metaphysics* (Mark Textor) [475]
Virtue Ethics: A Pluralistic View, by Christine Swanton (Book note) [502]

Yandell, Keith E. *Faith and Narrative* (Peter Goldie) [111]